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College and School News

Roland C. McConnell, archivist in the National Archives of Washington, D. C., was awarded a Ph. D. by New York university in the field of history. Dr. McConnell received his A. B. and A. M. degrees from Howard. He has been a fellow and assistant in the department of history at Howard and head of the department of history and the social sciences at Elizabeth City State Teachers college, Elizabeth City, N. C. Since 1943 he has been employed in the national archives as supervisor responsible for the care and preservation, as well as research and reference, of records of the Quartermaster General, 1818-1940.

Dr. McConnell

Dr. Thomas W. Turner, head of the department of biology, retired from HAMPTON INSTITUTE September 1 after twenty-one years of service with the institute.

During the months of July and August the college was host to several important conferences and institutes, prominent among which were the second annual home makers conference of the summer school, the first annual conference of the National Society of Special Education, with such distinguished speakers as Dr. Stanley J. Pawelek, supervisor of industrial education for the state department of education in Maryland; Dr. Powrie Vaux Doctor, professor of English and history at Gallaudet college, Washington, D. C., and Francis Andrews, superintendent of the Maryland School for the Blind, Overlea, Md.; rural education week under the general direction of Miss Mabel Carney; an institute on problems in teaching reading; and the fourth annual Tidewater Choral Festival, sponsored each year by the institute summer school and directed by Dr. James E. Dorsey.

New head of the department of English at VIRGINIA UNION UNIVERSITY is Clinton F. Oliver, of New York City. Mr. Oliver holds an A. B. degree from the College of the City of New York, an A. M. in English from Harvard university, and is at present working toward his Ph. D. in American civilization at Harvard. He is a Rosenwald Fellow and a Thayer Scholar, Harvard. His teaching experiences include: assistant in the English department at Harvard; teacher in the English department at Tuskegee Institute, and lecturer on American literature in the Samuel Adams school of Boston, Mass.

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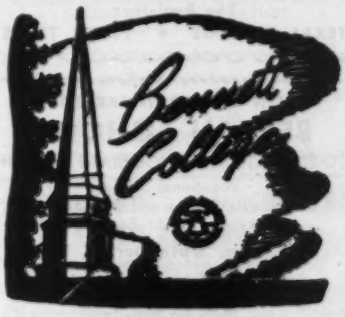

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At the KISER HIGH SCHOOL, Dayton, Ohio, sixteen-year-old Jeanette Campbell graduated as the only four-point-average student in her class. She had twenty-one credit points out of a possible twenty-two. Miss Campbell was also the first NAACP youth council secretary in Dayton.

ALABAMA STATE COLLEGE enro.led 1800 teachers for its summer program. Lyceum programs of the summer session featured Dr. W. E. B. Du Bois, Dr. Willard E. Givens, executive secretary of the NEA (National Education Association), and a joint recital by Florence Webster, pianist, and Otis Holley, soprano.

A two-day conference was held at the college by the American Teachers Association in August. Theme of the conference was "Planning for Articulated Professional Efforts in 1945-46."

SHAW UNIVERSITY conducted a special four-week summer-training program for ministers and mission workers this summer under the auspices of its department of religious promotion.

KNOXVILLE COLLEGE announces appointment ment of three new members to its teaching staff: Irvin Swack, to the music faculty; William Cousins, to the faculty of the department of sociology; and Miss Frances E. Clark, in the department of English.

Two summer conferences were features of the college summer school in June. First was a conference led by the Synod of Appalachia, Presbyterian church USA, for Christian women workers; the second, an interdenominational lay workers and ministers conference.

James F. Reese, a Knoxville senior, represented the southern region at the National Intercollegiate Christian Council held in New York July 6-13.

Knoxville opens September 14 with its third annual student retreat, a student-faculty gathering whose purpose is to orient students in the aims of the school.

New president of CLAFLIN COLLEGE is Dr. John J. Seabrook, former director of the Morgan Christian Center. Dr. Seabrook is fifth president of Claflin, which was founded in 1869. He holds a diploma from the college, an A. B. from Clark, B. D. and D. D. degrees from Gammon Theological Seminary, an LL.B. from Howard, and the LL.M. degree from Boston university.

Among speakers at the ATLANTA UNIVERSITY SUMMER SCHOOL were Ralph McGill,

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editor of the *Atlanta Constitution;* Miss Mabel Carney, professor emeritus of Teachers College; Walter R. Chivers, well-known sociologist and columnist; Dr. B. R. Brazeal, of Morehouse; Clarence A. Bacote, of the university history faculty; and Miss Ira Jarrell and Roy Davis, superintendent and assistant superintendent respectively of the Atlanta public schools.

Second offering of the summer theatre was Moliere's *The Imaginary Invalid.* The play was directed by Miss W. Frances Perkins. Annual mid-summer concert of the summer school was held in Sisters chapel under the direction of Kemper Harreld, director of music in the university system. Mrs. Sara Owsley Stivers was the accompanist.

MOREHOUSE COLLEGE was co-sponsor with the Baptist Ministers' Union in July of a four-day confeernce of Baptist ministers. Among the nationally known Baptist leaders present were Dr. Junius C. Austin, pastor of the Pilgrim Baptist church, Chicago, Ill.; Dr. Earl L. Harrison, pastor of Shiloh Baptist church, Washington, D. C.; and Dr. A. Clayton Powell, Sr., co-pastor of Abyssinian Baptist church, New York City.

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According to an announcement of Dr. E. B. Evans, dean of the school, Dr. T. A. Perry of Wichita, Kansas, has joined the faculty of the school of veterinary medicine. Dr. Perry will head the department of small animal medicine surgery and clinic. He is a graduate of Kansas State college and has had twenty-five years experience as a small animal specialist.

Graduation exercises of the summer school were held on August 10, at which time Forrester B. Washington, director of the Atlanta School of Social Work, delivered the commencement address.

Invited to send representatives to the National AAU outdoor swimming meet held in Akron, Ohio, in August, the college sent Katherine Bolden and other members of the institute swimming team to participate in the meet.

Miss Evelyn Boyd, who graduated summa cum laude from Smith college in June, is recipient, because of her outstanding achievement at Smith, of the Phi Delta Kappa's scholarship merit award, a gold locket and chain. In 1941 Miss Boyd was recipient of the sorority's $400.00 scholarship.

Mrs. J. Henry Alston, head of the department of mathematics at the James E. Guinn

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junior high school of Fort Worth, Texas, was awarded an M. A. degree in education by Northwestern university in August. Mrs. Alston was an honor graduate, A. B., from Prairie View in 1933.

When the August issue went to press, *The Crisis* announced that it had received information that thirteen Negroes had received the Ph. D. degree during 1944-1945. Additional information now brings the total to fifteen. Elwood B. Boone, assistant professor of psychology at VIRGINIA STATE COLLEGE, was awarded his doctorate in education by Ohio State university in June.

Mary L. Toomes

The Kilbourne prize in Keokuk, Iowa, went this year to Miss Mary Lee Toomes, the first colored girl to win it, for maintaining highest scholastic honors for three years of senior high school. Miss Toomes was also recipient of the *Hawk-Eye Gazette's* annual scholarship for admission to Iowa Wesleyan college at Mt. Pleasant. The Kilbourne prize was founded in 1887 by Mrs. Elizabeth Kilbourne when she set aside a fund from which interest was to go for prizes to the two stu-

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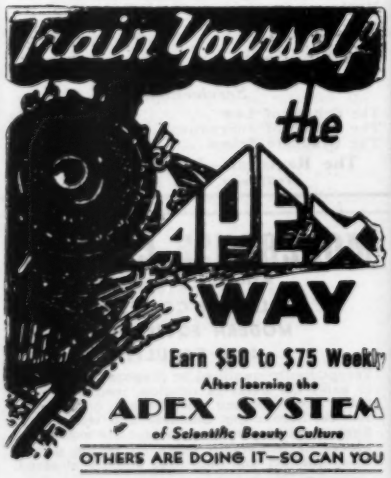

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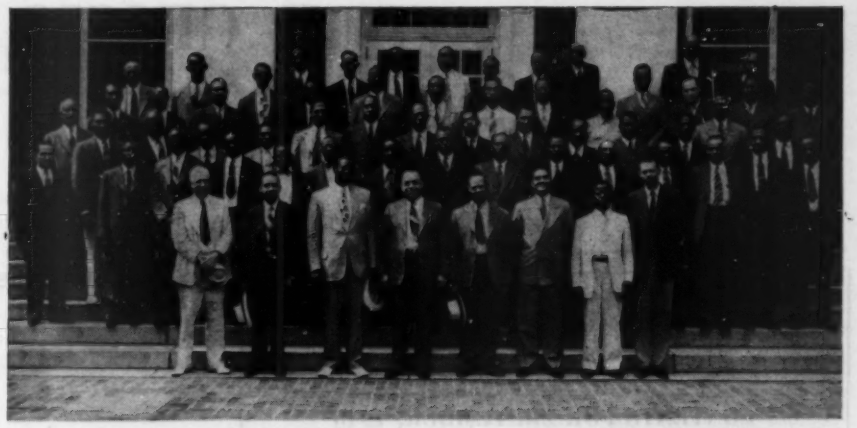

SUMMER SCHOOL FOR MINISTERS *sponsored by the Conference of Virginia Negro Colleges on Rural Life was held this summer for the third consecutive year at Virginia State College. Purpose of the school is to improve community life through the development of the church and its leadership by stimulating greater cooperation among churches, schools, and community organizations. On the front row are instructors and officers of the sponsors, left to right: Dr. R. A. Felton, Drew Theological Seminary; Harry Richardson of Tuskegee Institute; Rev. C. S. McCall of Virginia Union University; Dr. L. H. Foster, president of Virginia State; Dr. J. M. Ellison, president of Virginia Union; Rev. S. L. Gandy, director religious activities at Virginia State; Dr H. W. Roberts, director of summer school for ministers; and B. F. Dabney, assistant professor of English, Virginia State. Three members of the teaching staff are not shown on the picture.*

dents having the highest scholastic honors for three years. The scholarships cover enrollment and tuition fees for a full year, but do not include text-books, board and room, etc.

New president of TALLADEGA COLLEGE is Dr. A. D. Beittel, since 1935 professor of sociology and for several years dean of Guilford college, the South's oldest co-educational school and only Quaker college. Dr. Beittel is a graduate of Findlay college, Ohio; Oberlin (M.A.); and the divinity school of the University of Chicago (B.D. and Ph.D.). He has also pastored in Columbus, Mont., and Nashville, Tenn.

NEW YORK UNIVERSITY has granted a teaching fellowship to Miss Jewell I. Plummer of Chicago, Ill. A graduate of Talladega and the University of Michigan, Miss Plummer is now studying for her M. S. degree in the department of biology at New York university.

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HATE

Every time the skull rocked—
back
forth
back
forth
The mighty jaws mocked—
Nig
ger
Nig
ger
Hating must be in the bone from Dixie to Maine.
Some white skulls have no brain.

—SIMEON BOOKER, JR.

"The Eternal Triangle"

Knowing *love* the way I do,
How can I listen to my pride?

Knowing *pride* the way I do
How can I throw myself at your feet?
Knowing *you* the way I do
How can I live without you?

BEATRICE WRIGHT

THE CRISIS

Founded 1910
REG. U. S. PAT. OFF.

A Record of the Darker Races

Editor: ROY WILKINS

Editorial Advisory Board: Lewis S. Gannett, Arthur B. Spingarn, Sterling A. Brown, William Allen Neilson, Walter White, Carl Murphy, John Hammond.

Vol. 52, No. 9 Whole Number 417

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THE CRISIS *was founded in* 1910 *and is the official organ of the National Association for the Advancement of Colored People. It is published monthly at* 69 *Fifth Avenue, New York* 3, *N. Y., by The Crisis Publishing Co., Inc., Dr. Louis T. Wright, president; Walter White, secretary; and Mrs. Lillian A. Alexander, treasurer. The subscription price is* $1.50 *a year or* 15 *cents a copy. Foreign subscriptions* $1.75. *The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscription may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while* THE CRISIS *uses every care, it assumes no responsibility for their safety in transit. Entered as second class matter November* 2, 1910, *at the post office at New York, N. Y., under the act of March* 3, 1879.

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COVER

Mrs. Virginia Seymour is the charming and efficient secretary of the San Francisco, California, branch of the NAACP.

NEXT MONTH

What does the British Labor landslide portend for the future of British colonies and colonials? George Padmore, the well-known colonial expert and a contributor to *The Crisis*, promises us an article on this burning question. We also plan to carry Dr. Reid E. Jackson's "Education in Black" and Miss Octavia Wynbush's short story, "The Black Streak."

OUR CONTRIBUTORS

George Clifton Edwards is a well-known Texas attorney. Leslie Pinckney Hill has had a varied experience as writer and educator. He is the author of two volumes and is at present principal of the Cheyney State Teachers College in Pennsylvania. Miss Noma Jensen is assistant field secretary of the NAACP and a specialist in intercultural education. One of America's leading authorities on *cosas de negros* in Latin America and the author of books on the subject in English and Spanish is Dr. Richard Pattee, now teaching in Mexico City, Mexico.

Editorials

Progress in Ballot Fight

ONE of the major obstacles to the improvement of the status of Negroes as citizens has been disfranchisement through the poll tax, the so-called "white" Democratic primary, educational tests, and a variety of registration laws.

During the past months, progress has been made on some of these fronts. In Florida a judge has ordered that a Negro voter be registered "forthwith" in the political party of his choice, citing the opinion of the United States Supreme Court in the Texas primary case, *Smith v. Allwright,* 321 U.S. 649.

Georgia has adopted a new constitution outlawing the poll tax, which means that tens of thousands of poor whites will be able to vote and perhaps a few thousand additional Negroes. The remaining obstacle to Negro voting in Georgia is the "white" primary. Despite the fact that it was declared unconstitutional (as it operated in Texas) by the Supreme Court, Georgia has refused to abide by the opinion and her Governor Arnall, hailed as the South's greatest liberal in politics, has made emphatic statements opposing the voting of Negroes in the Democratic primary. NAACP lawyers argued last month in Atlanta a case in the Federal court, attacking the method by which registrars are blocking Negroes in the primary elections.

In Louisiana the NAACP has filed another in a series of suits against registrars, alleging that Negro electors, otherwise qualified, are required to submit to tests not required of white electors applying for registration.

Now is the time for change, at home and throughout the world. Men everywhere want a better world, although they may not be able to define exactly what they mean by that term. Those who seek change and improvement cannot expect to achieve all their goals, but they can press for their objectives while change is the order of the day. Using as a basis the sweeping opinion in the Texas primary case and the magnificent educational propaganda on the abolition of the poll tax, we may see before long the day when there will be free elections and representative government in all sections of America.

Soldier Riots

DISHEARTENING news came of near-riots involving white and colored soldiers from "peaceful" Europe last month, bearing out the resigned opinion of many colored people, soldiers and civilians, that when the war against the enemy was over, the war against Negroes would continue unabated.

We use "would continue" advisedly because Negro servicemen have been in two wars from the outset of the world conflict. They have fought the Japanese and the Nazis and at the same time have had to defend themselves against various manifestations of race prejudice within the ranks of American services.

Now that the war is over, incidents of violence against Negro soldiers are being reported from too many places. The story from Italy reveals that the 92nd Division, composed of Negro enlisted men with both white and Negro officers, has continued to maintain a "white" and a "Negro" officers' club. This pattern began when the division was in training at Fort Huachuca, Ariz., and despite the friction and lowered morale it has caused, has been continued during and after the fighting in Italy. Naturally, the feeling has been built up among certain white officers that Negro officers did not "belong" in a particular club.

When, then, a white lieutenant insulted a Negro officer and his woman companion, the fight was on and before many minutes truckloads of Negro enlisted men had surrounded the place to back up their Negro officers. Cool heads prevented what could have been a bloody battle.

In London white soldiers had a field day beating up a scattering of Negro soldiers caught unawares and outnumbered. Press dispatches characterize the fracas as being staged with "lynch-mob technique" to the amazement of onlooking Britons.

The chickens of our segregated army are coming home to roost. We have contended from the very beginning that segregation arouses antagonisms, lowers morale, and *sharpens* friction. These riots tend to support that point of view.

A Permanent FEPC

THE ending of the war with Japan meant also the ending of the life of the Fair Employment Practice Committee set up by Executive Orders 8802 and 9346, since this agency was to function only until six months after the war. Under the reduced appropriation voted in July the FEPC already had cut its staff and the scope of its work when V-J Day came along.

All of which means that the bill to establish a permanent FEPC must be passed by the House and the Senate before Christmas if we are to do anything to protect minority group workers against prejudice in employment in the postwar years. Already there are reports that large industries have placed "white only" and "white gentile only" requests with the United States Employment Service.

The permanent FEPC bill is bottled up in the House Rules committee. It can be got out to the floor only by 218 signatures of congressmen on Discharge Petition No. 4. If your congressman has not signed this petition, see that he does so without delay, for after the bill battles its way through the House it must face the hard fight—including a filibuster—in the Senate. And all this must be done before Christmas.

Who Won the War?

IN THE slanderous speech on Negro servicemen by Senator Eastland of Mississippi occurs the sentence which is the title of this editorial: "Who won the war?"

Mr. Eastland meant that the war had been won by white soldiers and that Negroes in uniform had done nothing to deserve the gratitude of their country. He and others like him keep talking about the "political reasons" which demanded that Negroes be put in uniform, and the "political reasons" for commissioning Negro officers. The inference is that the American fighting forces did not need the 700,000 Negroes in the Army and the 160,000 in the Navy, and the charge is flatly made that these men were no good either as service troops, or as fighters.

In the last war, it was General Robert Lee Bullard who slandered Negro troops in his memoirs. Negro citizens knew better. Negro veterans knew he was lying. The official records of the War department, buried in some vault, contradicted Bullard's personal opinion. *But the story about the Negro soldier that stuck was the story in Bullard's memoirs.*

The Eastland speech must not be permitted to become the Bullard book of this war. Who won the war? Every American man and woman in uniform, every American on the home front, of every race and color and creed, together with their allies among the United Nations.

The Atomic Bomb

THE problems of peace may prove to be more vexing than the problems of war. There is first the atomic bomb. Were we justified in using this weapon on the Japanese? One radio commentator has declared that the Germans are worse than the Japanese because the Germans were supposed to be civilized whereas the Japanese were never even half-civilized. If they were lower than humans, as we proudly claim, why did we in our "civilized" state use flame-throwers, roasting human beings alive? Why did we use the atomic bomb, a weapon so terrible that we, ourselves, feared that its use might obliterate us and all civilization as we know it?

The first problem of peace is whether we, the victors, are morally capable of assuming our destiny. Who is bad and who is good? Who is barbarian and who is civilized? Who is fit to lead the world to peace and security, and by what token?

Negro Progress and White Justice*

By George Clifton Edwards

A spirited challenge to the prejudices and racial fustian of the southern diehards from a southerner of goodwill

THE problem of white and Negro relations in the south is nothing new. It cannot be blamed on Mrs. Roosevelt or the FEPC, or even on Sidney Hillman, as much loose talk would indicate. It has been with us at least since 1619, a year before the landing of the Pilgrims at Plymouth Rock.

For 241 years, from 1619 to 1860, the south had full legal and actual power to deal with the Negro in the south in its own way, subject to the qualification that the British did, in the Colonial or Pre-Revolutionary period hinder the ending of the slave trade. The south actually, at the time of the establishment of the Constitution, and before the invention of the cotton gin, was approaching a solution, but the slave interests in South Carolina and Georgia blocked constitutional abolition.

In this states rights period, the period before 1860, the south finally and definitely and violently assumed the position that Negroes were not persons but were chattels, with no possibility of being citizens, even if free, that they were mere things with no rights the whites were bound to respect. That in brief was what the Dred Scott decision meant, which the extreme party of the south greeted as a great victory.

Judging from results, it is simply accurate and correct to state that the dominant south of the states-rights period made a complete and now admitted failure in dealing with the Negro, a failure that resulted in the tragedy of the Civil War and the mistakes of Reconstruction.

Those states-rights extremists who made the Civil War inevitable were the original advocates of the contention that we now hear so often; namely, that SOUTHERNERS ALONE because of their ACTUAL KNOWLEDGE AND EXPERIENCE are qualified to handle the Negro problem. They had their chance for 241 years and failed. They were bound to fail. The facts were against them, and the facts are against them, and the facts are against their recent imitators. The truth is that the problem is NOT a local problem of the south, and the problem is not a NEGRO problem; it is a WHITE AND NEGRO PROBLEM AND NATIONAL PROBLEM.

Since 1865 there has been no effective or real attempt to re-establish slavery. There has been on the contrary, considerable effort by many individuals in the south to educate the Negro and to help him to a higher standard of living—to treat him as a human being not a mere thing. There has been no permanent and successful resistance to the growth of democracy in the south, though powerful interests have fought and are still fighting a losing battle against extending democracy to all the people.

Democracy in the South

This growth and the extension of democracy in the south involve and mean Negro progress and white justice.

Few people will deny that the Negro has made progress in the south since 1865; but there are those who minimize this progress; who say that it is purely imitative; that it can never amount to much by any civilized standards. Without arguing that point here, we may note the fact as undisputed that at Emancipation the southern Negro started not only with nothing, but indeed with less than nothing, for he was deep in the mire of gross ignorance, and he had every legal, social, and political force in the south against him. Yet now Negroes own more than 200,000 farms, worth more than $350,000,000. They own substantial banks and successful insurance companies. Their stores and shops serve hundreds of thousands of patrons, including whites.

And all these proofs of human capacity have been given in spite of enormous financial, legal, and educational disadvantages, and in an atmosphere of repression and subjection that few white people understand—only those, in fact, who resolutely TRY to imagine what Negroes have to struggle against.

Yet when one has listed and considered these financially large, but relatively, pitifully small, property and cultural results of Negro progress since slavery, and when one considers further, the still existing, appalling disadvantages, low standard of living, ignorance, and poverty of many thousands of southern Negroes, it seems to me that every man of good will must desire to help them. Surely all who call themselves Christians and indeed also all non-Christians, are bound to try to help those who are our weaker fellow citizens, and in the sight of God and of science, also our colored brothers.

But Christians or non-Christians, it seems to me that the least we are under obligation to do is to be just, in law, to the Negro.

"Aren't we just to the Negro?"—the question flares back immediately. "Aren't we southerners the Negro's best friends and most lenient employers? Do we not know southern Negroes who have won away to try it in the north and who have come to our kinder though cheaper southern employment?"

Those are questions that all of us have heard scores of times. The answers, really, are not as flattering to us as the rhetorical character of the questions suggest. . . . Our individual personal kindness to some Negroes is nothing to boast of or to exalt. No good man boasts of a petty personal charity. As to the yarn of the Negro who said he would rather be a rubber of the flabby body of a lazy white man in a southern bath house than a member of congress from a northern district; if the Negro said it, it was probably sycophantic bath-house lying, and in any case immaterial. The steady flow of Negro labor to the north, to Detroit, Chicago, New York, shows where the capable Negro knows his chance now is. All our kindness and lenience are not substitutes for justice and rights—and never can be.

Negro Should Have Rights

The important question is not to our lenience, or our good nature, or our handouts to Uncle Tom, but whether we in the south have been, are, and intend to be just to the Negro and to give him his rights.

The record is easily available to all who will consider it with their minds rather than with emotions and violent temper. It seems clearly to show that we have not been and are not just or fair to the Negro in law, in education, in economics, and in employment; and my observation is that southern lawyers have been rather more remiss in all these respects than doctors, ministers, teachers, or laymen.

The essence of what passes for legal justice is a matter of power. Those who have the power, decide what they are going to call just and legal; and that it is. In the

* Address delivered before the Dallas Bar Association Clinic, November 18, 1944.

south, we, the whites, locally, have all the power. We make the laws. We control the execution or ignoring of the laws. We appoint, select, and elect all officials, peace officers, and judges. We alone constitute the grand juries and all trial juries, civil and criminal.

Does any one think that a system of laws and justice and education and economics so dominated exclusively by white men is equal justice to the Negro:

No one thinks it equal justice. We maintain this state of affairs because we now have the power and we regard ourselves as the superior race. The idea of human justice does not enter into the thoughts of those who advocate white supremacy, at all times, in all places, at all costs.

And the actual results of this white-domination attitude in the application and working of legal machinery are just what one naturally expects.

Inspite of our accepting the 13th, 14th and 15th Amendments and regaining our share in the national government, Negroes have been deprived, effectively and substantially, of the right to vote until this very year. There are people planning even now shrewd devices to evade, avoid, and nullify the recent decision of the Supreme Court.

Negroes are deprived of jury service, and our scornful and continued evasions of the decisions of the Supreme Court are unworthy, it seems to me, of law abiding citizens.

Negroes get the scantiest and most begrudged share in our educational system, which is supposed to be fair and impartial. At tremendous expense we maintain a great university and law school and medical school and dental school, and exclude Negroes from all of them and provide no equal facilities for Negroes otherwise. The only recent gains in education have been as a result of Supreme Court decisions and the rulings and influences of federal administrative boards denounced so heatedly as "bureaus."

Negro Employment Restricted

Negroes are nowhere given equal and impartial consideration save in the lowest ranks of unskilled employment. The only active force in labor for Negro justice is the CIO.

We have a whole code of special anti-Negro legislation aimed at putting Negroes at disadvantages at which whites would violently rebel.

You have heard recently an argument approving all our anti-Negro laws, and calling on you as patriots to resist any change in them at all; and particularly to resist ideas from the north—because, in substance, the Negro is really sub-human and we whites are the proud superior race, and we should maintain our position by all necessary means. The argument was full of scorn for the federal government, the Supreme Court, and all ideas more recent than the Dred Scott decision of 1857.

When a white southerner takes a seat in the Negro section of a bus and makes a Negro stand, it strikes me that he is not displaying his white race superiority. He is displaying a moral inferiority—the sort of personal defect an able bodied man shows who shoves himself ahead of a cripple.

It seems to me that when white people, with all their power, refuse Negroes, solely because of their color, legal rights to vote, to jury service, to equal educational opportunities, to consideration for work on merit, they are seeking to gain an undeserved advantage on those respects which justice and law—even if it has to be federal law—will eventually destroy.

Negro Question National

This is my main proposition: Those who contend that we in the south alone can handle this problem and that we know how it should be handled and that all our special anti-Negro laws and customs are not only legal but just and good and should be defended, unchanged, at all costs, are trying to go back to the policy that failed before the Civil War.

There is little difference in spirit between the tirades of persons such as that whirling dervish who disgraces the junior senatorship from Texas and the pro-slavery talk of 1850-1860 with the Dred Scott decision of 1857 holding Negroes mere property, who could never be citizens. Further, the essence of their argument is the Nazi doctrine of a supreme race, to be maintained by violence.

We, in the south, were approaching a solution of the slavery issue before the Revolution, but the reasons for this near-solution were reasons later found good, and not fallacies or emotion and there was no resort to violence. Washington and Jefferson and Hamilton and Patrick Henry all of whom regarded slavery as an evil they hoped would be abolished, never, I believe, would have followed the different path that led to the Dred Scott decision and the Civil War.

We, in the south, made a terrible mistake when, in the states-rights period, we assumed by ourselves to settle the slavery issue by perpetuating and extending it by violence. We were on the wrong side, and the event showed we were on the weaker side.

Let us not repeat the pro-slavery error. For us, in the south, now to contend that the problem of the Negro and the white is purely local, is our own exclusive affair, is just as wrong and unreal and certain of eventual defeat as was the pro-slavery contention of Pre-Civil War times. In fact it is the same contention,

For we have not the power to dominate national issues and federal law in this period of growing democracy. Before the Civil War we had the power to bring on a near wreck of the government but we did not even then have the power to turn back human evolution and the development of liberty.

Yet even in this most difficult and emotion charged matter of Negro and white relations we have made progress since 185 and we have hope and prospects for more progress if we do not turn back.

What progress we have made is due, it seems clear, to

1. Our acceptance of the amendments abolishing slavery.
2. The economic superiority of free over slave labor.
3. Efforts in good faith on the part of many individuals both in the south and in and from the north—to help and cooperate with Negroes.
4. Efforts of our colored fellow citizens to cooperate with us in solving the problems brought by emancipation.
5. The deliberate effort of the federal government under this administration to aid the progress of the Negro; the Supreme Court's action in the Lonnie Smith case; the certainty that the poll tax will be knocked out when a vote on it is secured; the substantial pledging of both parties of support for a permanent FEPC law; the improvement in the Negro's standing in employment and in the Unions, particularly the CIO.

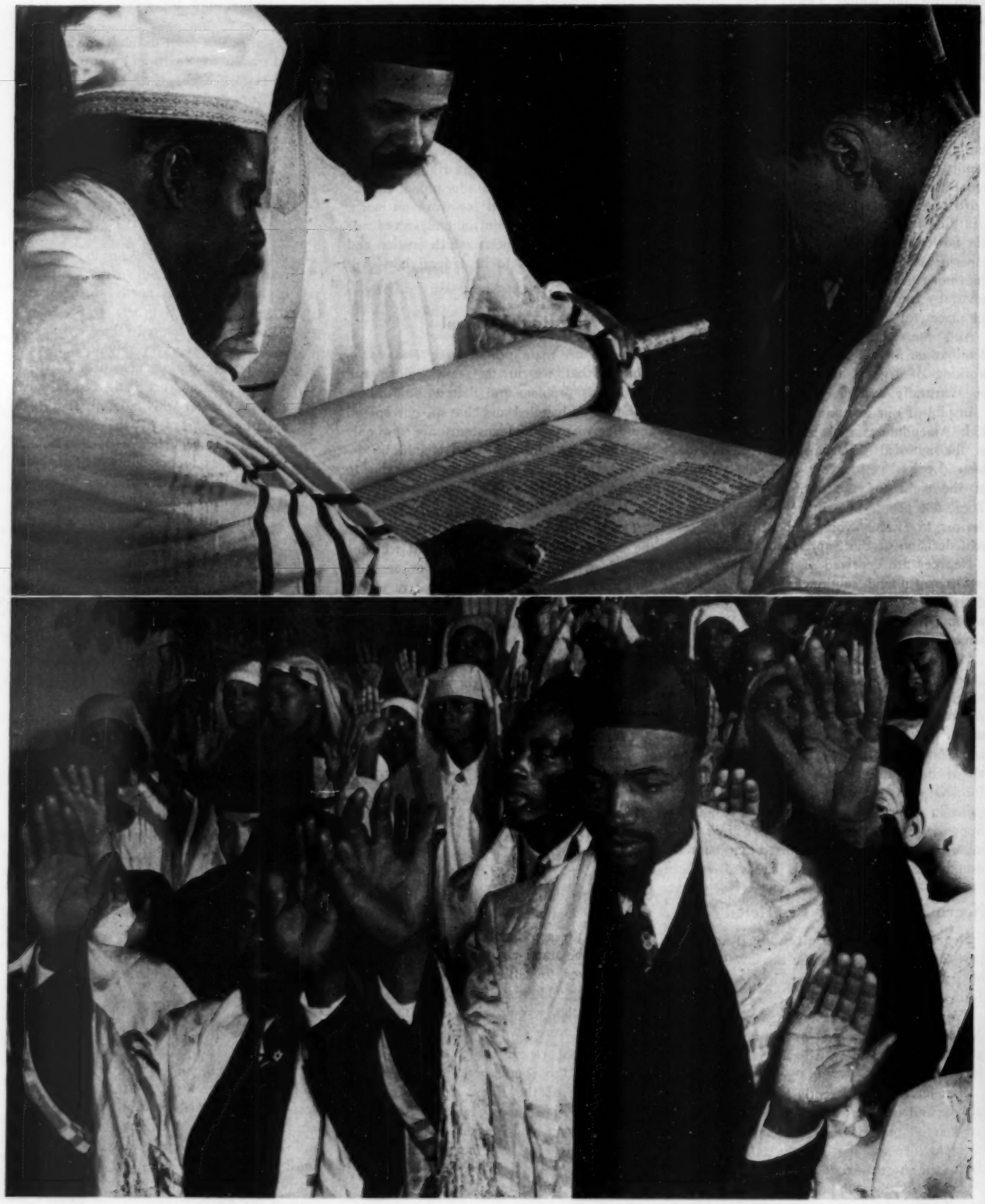
All of the forces just named are forces for both Negro progress and for white justice; and all, it seems to me, ought to have the backing of all good men.

Prospects in New South

Having just completed a four-month tour of the South, Mrs. Beile Douglas, southern teacher and newspaperwoman, has concluded that the South is on the verge of a "new economic era." There is a growing feeling, she has found, that job discrimination is one of the most serious drags on the whole economy of the section, and that the Federal Government should help to eliminate that drag through permanent FEPC legislation.

Mrs. Douglas says that in traveling through the South one finds a new spirit among both Negroes and whites. There is an increasing willingness on the part of the white South to recognize that economic discrimination against the Negro hinders the development of the entire region. Having recognized the problem, they are also manifesting a willingness to work towards a solution of the problem through study, conferences with labor and Negro leadership, and action for the amelioration of economic discrimination. Nowhere, she says, is the change more evident than in the Negro church in the South.

There is also a growing awareness in the South that all their problems cannot be solved on a regional level, but that many of them are national in scope, and must therefore be dealt with on that level.

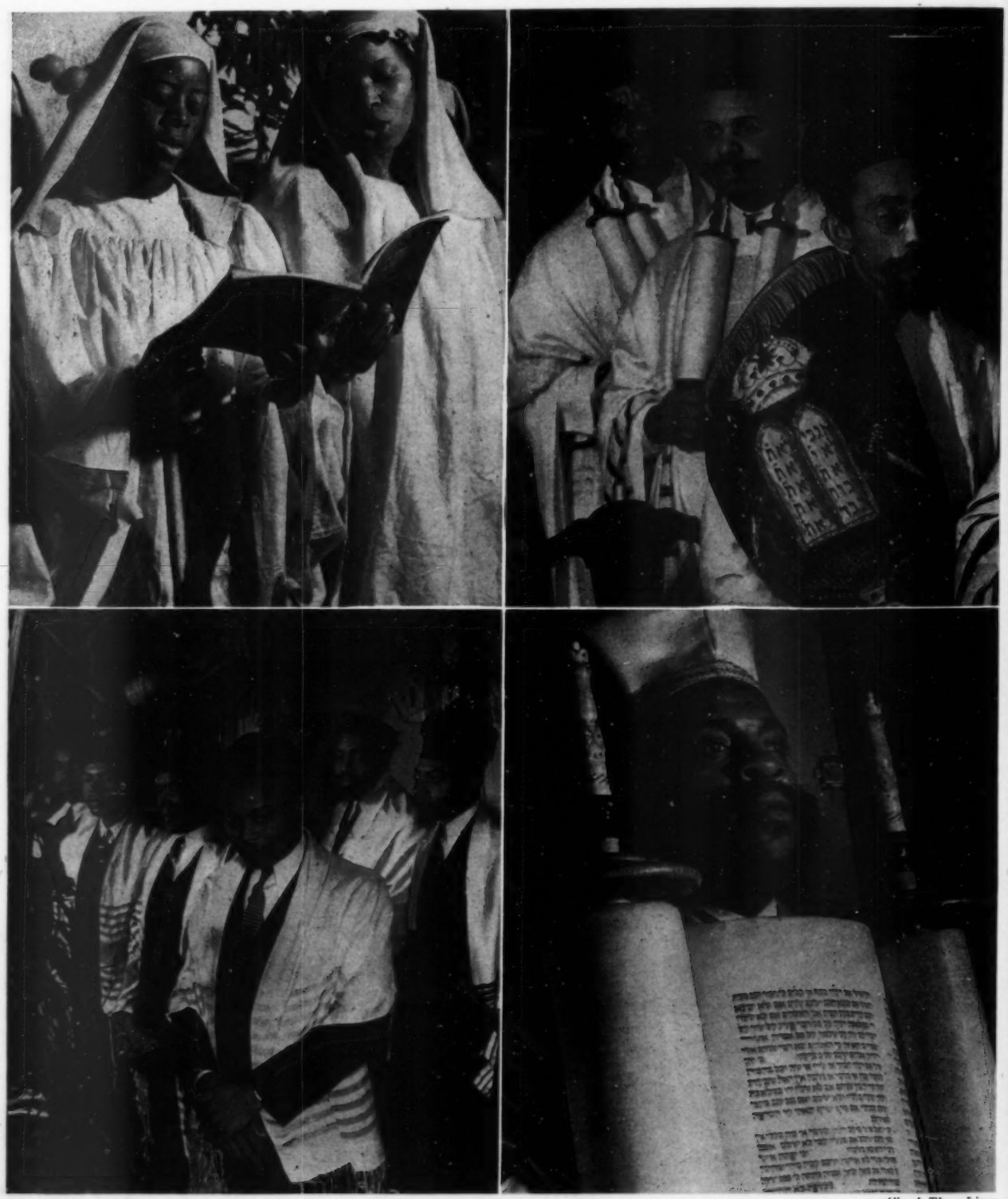


Alexander Adams from Three Lions

THE ROYAL ORDER OF ETHIOPIAN HEBREWS OF NEW YORK, *a group of Black Jews, is one of the smallest and least-known national groups in this country. In New York, Newark, Philadelphia, Cincinnati and other cities, and in some of the West Indian islands as well, they congregate in little synagogues, stricty adhering to the faith of their forefathers. According to ancient writings, the origin of Black Jews goes back to the reign of Menelik I, son of King Solomon and the Queen of Sheba. Top picture shows Rabbi Matthew reading the "Simchath Torah," assisted by two rabbis, at the Commandment Keepers' Congregation in Harlem. Bottom, part of the services during "Simchath Torah".*

Photos from Three Lions

CHIEF RABBI MATTHEW BLOWS THE SHOFAR (*ram's horn*) *on Rosh Hashonah to remind his flock of their spiritual shortcomings, and warns them to heed the Word of the Lord. At top right Chief Rabbi Matthew explains significance of* MATZOTH (*unleavened bread*). *Center, left, ninth day of Succoth* (*harvest festival*) *the men march around the synagogue bearing Torahs as part of the ceremony, giving expressions of thanks and joy to the Creator. Right, women choir singers. Bottom, left, an adult study group at the Keepers' Congregation in Harlem. Right, children of members of the congregation at the Hebrew school maintained by Rabbi Matthew.*



Alland, Three Lions

CHOIR SINGERS AND THREE RABBIS BEARING TORAH *at the Commandment Keepers' Congregation. Bottom, left, scene during holiday of Simchath Torah, a sort of Jewish Thanksgiving Day. Right, Rabbi Matthew with Torah. A census taken three years ago reveals that there are about* 10,000 *Black Jews in New York City. For centuries, before and since,* 333 *A. D., the year in which Christianity was adopted in Ethiopia, a large part of the population followed the Jewish religion. Even today, thousands of Jews, called Falashas (Ethiopic for emigrant), are still found in Ethiopia.*

Barriers to Latin-American Negro Studies

By Richard Pattee

Because the Negro is regarded mainly as a stereotype even in real life, studies of him are frequently faddish or exotic. This is especially true of studies of him in the cultures of Latin America. The five basic problems confronting scholars in this field are outlined by a well-known expert

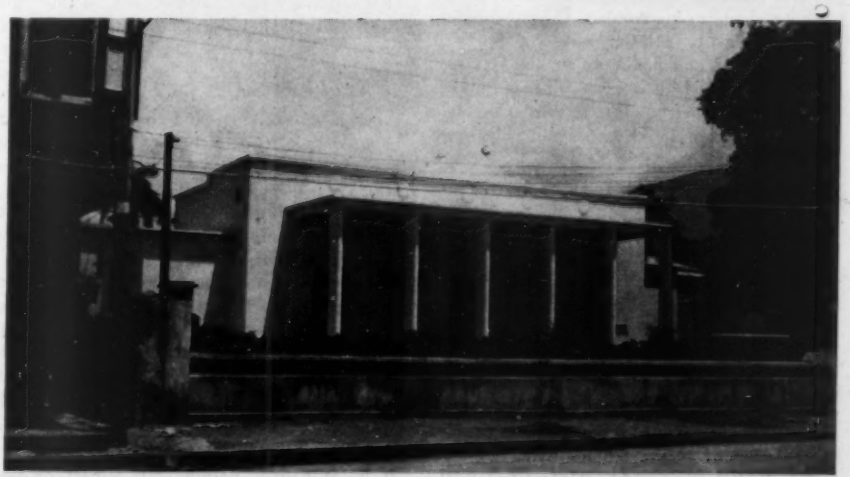
ANYONE who has approached the study of the Negro in the other American republics knows how beset the situation is with obstacles, difficulties and adversities. Aside from the problem of locating the sources or working out the proper techniques for arriving at conclusions in whatever field one may be interested, there is the overall consideration that for some reason or other the study of the Negro has never been able quite to become a normal and logical thing and still retains a definite air of the exotic. Why the Negro cannot be taken as an ordinary human being whose ideas, customs, folklore and contribution in general are worthy of serious attention without the extravagant trapping of exoticism and irreality, is something that must be a source of puzzlement to every student of the problem. The veneer of superimposed glamor is still there and even the efforts of the past few years which have directed so much more attention toward the subject have not sufficed to dispel completely this atmosphere.

There is a very real need for making the field of Negro studies respectable, in the strictly academic and scholarly sense. The subject is still on the fringe and is far from being recognized as worthy of the same attention as any other field relating to Latin America in general. I would say that in general there are at least six definite problems that ought to be given weight if the field of Negro studies is not to bog down. There may be other pitfalls and difficulties but these at least summarize some of the immediate challenges to all of us interested in the development of effective work in Latin America so that the place and rôle of the Negro may be given its proper attention.

Exoticism Should Be Avoided

The first of these is the avoidance of the exotic. As has been suggested, almost everything touching on the Negro in Latin America has been enveloped in a cloud of exoticism that makes it almost fantastic. The novelty of much of the Negro's contribution may explain in part this characteristic. The sudden and overwhelming popularity of music, art and other manifestations of the popular culture of the Negro peoples, may also explain why this process has become so accentuated. But the truth is that the major part of what is said, written and generally disseminated about the Negro in Latin America is almost entirely related to the *Conga, ñañiguismo, zombis* and the like. We have scarcely progressed beyond the Josephine Baker stage in the approach to the question. The popular concept of the Latin American Negro is still the clownishly dressed, maraca sounding, Cuban *rumbero* or the voudou ridden and engimatic Haiti about which so much useless ink has been shed. I once wrote a criticism of the type of literature written on Haiti and referred to the fact that no people in the world could exist permanently in the type of supercharged psychic atmosphere which is supposed to prevail in that republic. All of this may be very picturesque and very bizarre and bring a note of originality to the otherwise prosaic panorama of things Latin American, but it undoubtedly injures the effort to win a wider appreciation of the positive cultural and social influence of the Negro people on the life of a large number of the republics of this hemisphere. In other words, the task in this case is to get people generally to take the Negro seriously.

A second problem is to achieve something of a balance between the study of the Negro and that of the Indian. Indianist studies in the western hemisphere have, of course, a long and honorable past. From the Spanish conquerors on, chroniclers and writers have devoted their attention to the Indian; his civilization, progress and possibilities. The enslavement of the Negro precluded this. Moreover, the Negro as a human being rarely interested anyone until fairly recent years. Hence, the study of the Indian is decades ahead and the consequence is that the discrepancy between the two is alarmingly great. This is particularly true since both represent much the same problems in different facets and the knowledge of one in many cases can illuminate aspects of the other. Nothing is more suggestive in the study of the formation of the institutions and social organization of Latin America than the comparison and contrast between the impact of the Negro and the European and the Indian and the European. There exist well-established organizations in some countries for the study of the Indian. In Mexico is to be found an international Indianist Institute, of perhaps somewhat dubious value. Nevertheless, it is high time that the study of the Negro be developed so as to approach at least remotely that of the Indian. It is not a question of numbers or of the number of countries in which one or the other race is in a majority. The Negro is every bit as important as the Indian. It makes not one bit of difference that he came later or did not develop on this continent a material culture comparable to



Municipal Library at Port-au-Prince, Haiti. *Three Lions*

the Indian. The Negro in Brazil, the West Indies, the coast of the Caribbean and in scattered communities elsewhere holds an importance that from every angle is comparable to that of the aboriginal inhabitants.

Historical Perspective Lost

This suggests a third problem which has been excellently stated on one or two occasions by the well known Peruvian student of the Negro, Fernando Romero. Captain Romero, some time ago, proposed that as much attention be given the Negro in those parts of Latin America where he apparently no longer exists as in those areas where the Negro population is still large. This is no attempt at a paradox, or to say that the most interesting type of Negro is the one that does not exist. It merely means that we have been led to concentrate pretty much on Brazil, Cuba, Haiti and those regions where the nucleus of Negro population now is extremely large. In so doing we have lost to some extent the historical perspective of the Negro over Latin America as a whole. The assimilation of the Negro elsewhere as in Argentina, Uruguay and Chile is one of the most interesting lessons in practical sociology to be found anywhere. The evidence is abundant to show that in Montevideo, Buenos Aires, Santiago and Lima, during the colonial period and well into the nineteenth century the number of Negroes was very large. Does not Ricardo Rojas, in his history of Argentine literature, dwell at length on this fact, in describing the Buenos Aires, of the early nineteenth century? The armies of Artigas and San Martin were full of Negroes and mulattoes. If this is true, then what has become of this Negro population? It certainly has not been exterminated. On the contrary, it has been absorbed gradually and definitely into the general population and thus demonstrates certain social characteristics which are helpful in examining the formation of the Latin American peoples. The Negro generally has exerted an influence disproportionate to his number. Captain Romero remarks this in pointing out how in Peru, both in Lima and in the north, the folkways are saturated with African influence even though the actual number of slaves and their descendants was never extraordinarily large. Here is a more ample field of exploration than the more strictly limited and contemporary one. I believe it deserves the most careful consideration and that the Negro should be studied as a factor in *all* Latin America and not merely in the so-called tropical area where the African element is preponderant today.

Ideologies Should Be Taboo

A fourth problem of very real importance at the present time is to avoid at all cost the association of Negro studies with any tendency, be it left or right. Unfortunately the preoccupation with the Indian has become too much an ideological matter in which those of the left claim a sort of monopoly in the matter and those of the right a certain disdain for the whole subject of Indians. The study of the Negro has not escaped this. In Brazil, fortunately, those interested in the Negro represent almost every known ideology and tendency from the extreme left to the extreme right. There are Communists interested in the subject and among those who have written effectively on Negro folklore is a distinguished representative of the group which wishes to restore the Brazilian monarchy. This is all to the good and would that in other countries the situation were the same. In Cuba, I would say that the opposite were true. The number of extreme leftists, both Negro and white, who figure among those devoted to this field is very large. There has been a tendency for those out of sympathy with "leftism" to deny merit to the study of the Negro and to interpret it as an effort to inject an element of racism into Cuban life which has no business there. It is, of course, nothing but a part of the controversy which rages up and down Hispanic America between those who wish to emphasize the Hispanic contribution and those who insist that the only genuine, authentic basis is the indigenous. There is no need here to enter into that particular polemic. It is important, however, to agree that the left wing mentalities are not the only ones privileged to grasp the significance and importance of the Negro in Latin America. The study ought to cut across ideological and religious lines entirely. The Negro is there. He is in Latin America legitimately. His claim as to his right to stay here is better than that of anyone else since his ancestors were brought here even when they did not wish to come. The Negro has gone a tremendous way toward achieving what our pedagogical friends would call "an integrated life" in this western hemisphere and no one has given him much help. The influence of the Negro, biologically, spiritually and culturally is one of the great forces in America and I, for one, believe, a force entirely for the good. Anti-Africanism is as dangerous and as pernicious as anti-Semitism and as out of place in a group of nations

Three Lions

A young girl from Martinique employed on a sugar plantation near Fort-de-France.

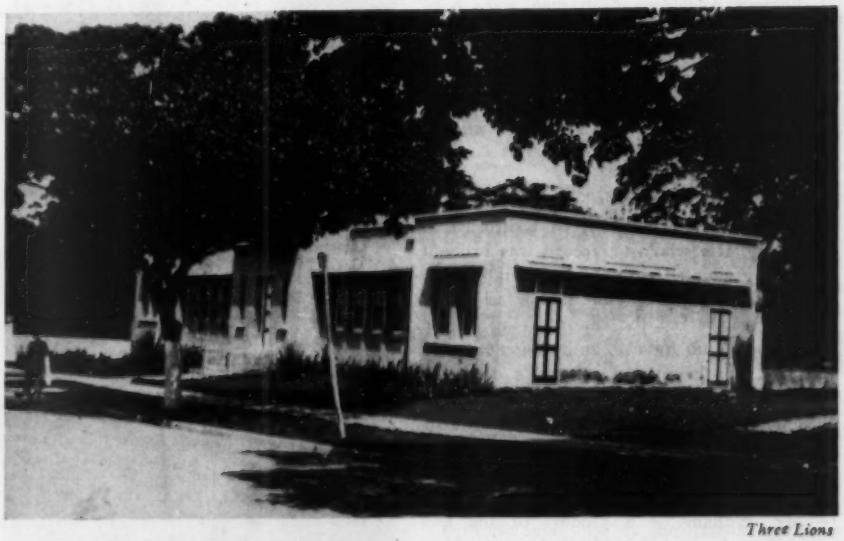
whose racial origins are so hopelessly mixed that to disentangle them would be a superhuman task.

Basis Should Be Broadened

I believe, too, that the basis of Negro studies in Latin America could well be broadened. The folkloric has, of course, its place and an important one, but the chants performed at the *candomblé* or the fact that the marimba so popular in Central A· .ica is really of Bantu origin, does not give us a clue as to how the Negro has worked out his destiny during slavery and after emancipation as a normal and important member of society. I would not insist that we devote every bit of attention to the economics of the thing. I think we have too many researchers running about as it is dedicating their time and their efforts to creating the *homos economicus,* as though man, in the long run, does not attach in all probability greater attention to the marimba than to all the workings of the economic order! But at any rate, there is much to know as to how the Negro has worked out his land problem; how he has established himself within the social scheme of things etc. The purely historical side offers still enormous areas that have been virtually untouched. True, much of the source material has been destroyed or lost. Still, much remains to be done to analyze the introduction and distribution of the Negro to the new world. This will serve, too, to establish more definitely the truth of the assertion that the Negro has influenced all Latin America and not merely a sector of it. The survivals are to be found everywhere. In northern Ecuador, for example, is an entire village of Negroes with apparently no contact with the Indian peoples of the surrounding area. At Tres Ríos, in Colombia, between Pasto and Popayán, there is a large and important Negro community where one would not expect to find it. In the state of Guerrero in Mexico are numerous Negro communities; survivals of the plantations and sugar mills once existant there. The process whereby the slave trade introduced nuclei of Negro population to Mexico, Ecuador, Bolivia, etc., is of the greatest importance.

The last problem is perhaps somewhat related to that which concerns the avoidance of any ideological aspect in the study of the Negro. It is the avoidance of anything that smacks of a Negro racism. This novel development has undoubtedly occured in Haiti and may easily transpire elsewhere. Numerous Haitians have pointed out how certain of those inspired by the laudable and painstaking work of Price-Mars, pushed his conclusions too far and created a Negrophilia which bordered on pure racism. From a contempt for African origins, the pendulum swung to the opposite extreme in which only that which was traceable direct to Africa was worthy of retention. This is a type of fadism which represents a serious danger for the development of Negro studies in the western hemisphere.

The progress of the last few years has been notable. The most encouraging sign is the visit to South America of distinguished American scholars, such as Dr. Franklin Frazier, Melville Herskovits, Lorenzo Turner and many others who in their various fields bring back that indispensable first hand touch with reality which is the basis for all serious work.



Three Lions

The top picture shows pupils of a convent in school in the island of Martinique. Martinique is one of the Winward Islands in the West Indies and has been a possession of France since 1635. The island is represented in the French parliament by a senator and two deputies. Population of the island is about 246,712. At bottom is the Dental School of the University of Haiti.

Matthews and Williams: Los Angeles' New Law Firm

A VISITOR to the Blodgett Building at 2510 South Central Avenue, Los Angeles, California, will find that a new law firm has opened offices for the services of the Angeleno public.

After nearly fourteen years as deputy district attorney of Los Angeles county, California, Charles H. Matthews recently announced his resignation from public service and together with David W. Williams, prominent Angeleno attorney, announced the establishment of a new law firm to be known as Matthews and Williams.

Both men have been long known for their services to the community. Both have for years been active members of the Los Angeles branch of the NAACP. Mr. Matthews was for fifteen consecutive years a member of the executive board of the branch, and Mr. Williams has been a member of the legal committee for the past eight years.

Though Angelenos, both men were born in the South. Mr. Matthews was born in Pensacola, Fla., and taken to California by his parents when he was hardly a year o.d. Mr. Williams' natal city is Atlanta, Ga., but he too was brought to Los Angeles when a child. Both are products of the Los Angeles schools.

Mr. Matthews attended the local public schools and the University of California at Berkeley. His scholastic record was brilliant and he graduated with an A. B. and then a juris doctor degree. While in law school he was a member of the editorial staff of the *California Law Review*, authoring numerous articles. In the district attorney's office he made an enviable record as a deputy and on his final day of service was paid tribute by Judge William McKay, District Attorney Fred N. Howser, and Assistant District Attorney William Simpson.

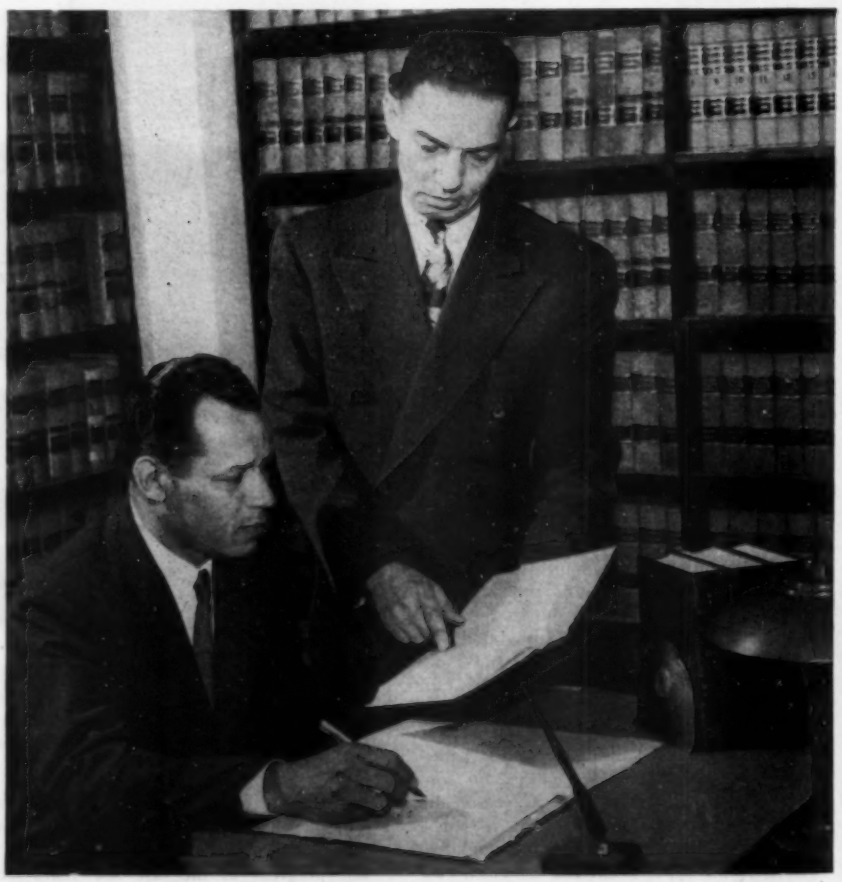
Mr. Williams is a product of the Los Angeles schools and an A. B. from the University of California, Los Angeles. His LL. B. degree he earned at the University of Southern California.

Both men are prominent in the affairs of their community. Mr. Matthews belongs to the vestry board of the St. Philip's Episcopal church, the board of directors of the Liberty Savings & Loan Association, the board of managers of the YMCA, the board of directors of the Cosmopolitan Golf Club, and is a legal advisor to the Golden West Lodge, No. 86, of the IBPOEW. Mr. Williams is legal advisor to the Liberty Savings & Loan Association and to the Independent Church of Christ, secretary and board member of the Pacific Town Club, a board member of the YMCA, and vice-president of the Langston Law Club. Mr. Matthews belongs also to the Omega Psi fraternity; Mr. Williams to the Kappa Alpha Psi fraternity.

Both men are married. Mr. Matthews' wife is the daughter of the late Reuben S. Lovinggood of Austin, Texas, founder of Samuel Huston college. Mr. Williams is married to Ouida White, and has two children.

Both men are likewise experienced lawyers. Mr. Matthews is a veteran trial lawyer, having handled hundreds of the most important criminal trials in Los Angeles county. He rose to one of the top positions in the office of the district attorney through competitive civil service examinations and at the time of his resignation was in charge of the master calendar department of the Superior Court. Mr. Williams is a veteran of many important legal battles involving property and the civil rights of citizens.

The new firm will handle both civil and criminal cases. These two lawyers will undoubtedly do well in serving the people of Los Angeles.



Members of new law firm in Los Angeles, California, Matthews and Williams: Charles H. Matthews, sitting, and David W. Williams.

Along the N. A. A. C. P. Battlefront

HALF STORY NOT TOLD OF GUAM COURTS-MARTIAL: Walter White charged Guam authorities in July with failure to reveal the long series of unprovoked and unpunished attacks which led up to the courts-martial of forty-three Negroes, attached to the United States Naval depot, convicted on charges of rioting and unlawful assembly. Announcement of the sentences, ranging from four months to four years, came on the heels of Mr. White's radio report over CBS in which he told of what had taken place on a Navy board of inquiry on which he served as defense counsel, investigating a clash between white Marines and Negro Navy Base Company personnel.

Unprovoked attacks on the part of white servicemen upon Negro servicemen, resulting in the death of one Negro serviceman, finally infuriated the men who had been attacked to the point that they twice went into town to seek vengeance. On one occasion they were turned back; on the second, they were arrested and charged with rioting and unlawful assemblage.

When the NAACP requested a copy of the transcript of the testimony and findings by the Board of Inquiry, it was turned down by both the Island commander in Guam and Secretary of the Navy Forrestal. Mr. White took the matter up personally with President Truman in his White House Conference of May 25. At the time the President promised to give the NAACP the desired information, but the first official knowledge came in a wire release on July 11. As a result the Association has renewed its request for a full report of the testimony and findings in order that the legal committee can determine procedures to be taken in behalf of the forty-three convicted Negro sailors.

Mr. White was in Guam last December and January as a correspondent for the New York *Post* and wrote a story of the Guam situation on January 20, but Navy censors held it up for six months, marking it "for release July 11, 1945." Letters of protest to the Navy were written by both Mr. White and the *Post*. Mr. White not only protested against the holding up of the story but also Navy failure to consider the long series of unprovoked attacks. The *Post* protested against the insertions in the story, the setting of a release date by the censor, and the holding of the story for six months.

AZIKIWE NOT ARRESTED: In response to a cablegram of protest addressed to Oliver Stanley of the Colonial office in London, the British Information Service in New York City on July 18 informed the NAACP that Nnamdi Azikiwe, prominent Nigerian editor, had not been arrested in connection with the strike of Nigerian workers seeking a wage of 60¢ a day.

Lee N. Moore

HARRISBURG, PA., CAMPAIGN WORKERS AND GUEST SPEAKERS *at mass meeting. Front row, left to right: Dr. G. A. Jones, V. F. Salerno, Osher Sapolsky, Mrs. Carolyn Dismond, Congressman Clayton Powell, Jr., Mrs. Carolyn D. Moore, Rev. F. D. Gholston, W. Justin Carter, Jr. Back row: Samuel Gittlen, Mrs. F. D. Gholston, Miss Patricia Donnelly, Miss Iona Mendolia, Rev. DeWitt Burton, Mrs. Joseph Townes, Mrs. Helen B. Williams.*

Azikiwe, editor of the *West African Pilot* and the *Daily Comet*, was said to have been threatened by British authorities because he was suspected of advising the strikers and encouraging them in their activity. Azikiwe was educated in the United States, and is a graduate of Lincoln university, Pa. His newspapers, especially the *Pilot*, have been outspoken in their demands for better treatment for West African natives.

DRIVE ON RESTRICTIVE COVENANTS MAPPED: Members of the National Legal Committee of the Association, with lawyers of many of the Association branches as well as experts in the field of housing, met in Chicago in July to work out plans for removing legal barriers to the free purchase and occupation of property by Negroes.

The two-day meeting was presided over by Judge William H. Hastie, chairman of the NAACP legal committee. Those present as consultants, lawyers, etc., included: Walter White, Charles E. Toney, Roy Wilkins, Thurgood Marshall, Edward R. Dudley, and Andrew Weinberger of the national staff; from Chicago, Illinois: Hon. Herman E. Moore, Oscar and Sidney Brown, Irving Mollison, Robert C. Weaver, A. C. MacNeal, Eugene Goertz, Loring B. Moore, Sidney Jones, Jesse Mann; St. Louis, Mo.: Dave Grant and George Vaughn; Detroit, Mich.: Willis N. Graves and Francis Dent; Philadelphia, Pa.: Theodore Spaulding; Los Angeles, Calif.: Loren Miller; Atlanta, Ga.: A. T. Walden; Cincinnati, Ohio: Theodore Berry; Washington, D. C.: Charles H. Houston; Richmond, Va.: Spottswood Robinson III; and St. Paul, Minn.: Maceo Littlejohn.

Speakers at the meeting stressed the fact that restrictive covenants prevented Negroes from owning and occupying property and is an effective weapon in keeping Negroes in ghettoes. Strategy to fight these covenants was another problem worked on at the meeting.

NAACP IN-SERVICE INSTITUTE: More than twenty-five executive secretaries and key workers, representing the largest branches, attended the eight-day In-Service Training Institute sponsored by the national office in New York City July 11-July 19. The institute was designed to give firsthand knowledge on all phases of NAACP activity and to present and develop the best techniques for branch and community action toward the elimination of major minority problems.

Experts in the fields of labor, politics, housing, police work, publicity, lobbying and legislation were among the speakers who addressed the gathering.

ASSOCIATION HOST TO PUBLISHERS: More than three hundred persons were guests of

the NAACP on July 29 at a reception honoring the National Negro Publishers Association at Cafe Society Downtown. Entertainment for the occasion was furnished by Josh White and his little son and the promising young song-stylist, Miss Muriel Gaines.

COMMISSIONER VALENTINE DENIES STAY-OUT-HARLEM ORDER: When the NAACP heard the rumor that a police directive had warned all whites to stay out of Harlem after dark, the Association's assistant secretary, Roy Wilkins, wrote a letter to Police Commissioner Valentine requesting an explanation regarding the truth of the directive. The letter cited Danton Walker's column in the *Daily News* (July 23) in which the following statement appeared: "New York police are warning all whites that they enter Harlem after dark at their own risk."

Replying to the NAACP inquiry, Police Commissioner Valentine said: "No orders have been issued or will be issued while I am Police Commissioner relative to whom shall be prohibited from entering any part of the city of New York."

Despite the official denial of Commissioner Valentine, various white people who have expressed intention of visiting in Harlem report that they have been told by individual policemen to stay out of the area as well as away from the Bedford-Stuyvesant section in Brooklyn.

FILES VOTE REGISTRATION SUIT: On July 24 in the U. S. District Court in New Orleans, the NAACP filed suit in behalf of Edward Hall against T. J. Nagel, registrar of voters in St. John the Baptist Parish, Louisiana. The suit is another in the series of Association vote-registration cases in behalf of qualified Negro electors. It seeks a declaratory judgment and a permanent injunction with $5,000 damages. Thurgood Marshall, NAACP special counsel, and Attorney A. P. Tureaud of New Orleans represent the plaintiff.

GI AND MARINES IN MEMBERSHIP CAMPAIGNS: Contributions and new NAACP memberships in the amount of $825.00 from the 2907th Qm. Trk. Co., in the European theatre, $419 from the 25th Marine Depot Co., USMCR in the Pacific, and $81.29 from the 431st Port Co. in Holondia, Dutch New Guinea, were received in the national office in August.

NEW YORK REFUSES TO RETURN VETERAN TO SOUTH CAROLINA: James Corley, veteran of twenty-three months overseas service in Africa, Europe, and the Middle East, will not have to return to South Carolina to face a charge of burglary dating back to 1928.

Corley's release was ordered by Judge Samuel Null of the New York Supreme Court at a hearing on August 8. His release was on a technicality advanced by his attorneys, A. Robert Lieberman and Edward R. Dudley, assistant special counsel of the NAACP.

In 1928 Corley was arrested in Aiken, S. C., and accused of having burglarized a butcher shop in which he had worked faithfully for more than ten years. When he proclaimed his innocence of the crime, he was brutally beaten and warned that if he persisted in his claim of innocence he would receive worse. All of this coming just two years after three other Negroes, one a boy of fourteen and another a young girl, had been ruthlessly and unwarrantedly lynched by an Aiken mob, Corley naturally chose the only other alternative—flight.

A LIFE MEMBER *of the NAACP is Mrs. Susie Washington of Philadelphia, Pa., who took out a $500 life membership during the recent membership campaign.*

He came to New York in 1928 and has lived there for the past seventeen years. After establishing residence in the city, he built up a record as a hard-working, law-abiding citizen.

Knowledge of Corley's presence in New York reached the South Carolina authorities via a malicious informer, resulting in the interstate rendition proceedings. When Governor Dewey issued the warrant of extradition, which would have sent Corley back to South Carolina, the NAACP secured a writ of habeas corpus in the New York State Supreme Court to prevent Corley's return, upon the ground that it was unlikely that he would receive a fair trial and, moreover, that the lynching record of the city of Aiken justified Corley's fear of possible mob violence.

NEW YOUTH DIRECTOR *of the Detroit, Mich., branch, Miss Roberta McGuire.*

Branch News

DISTRICT OF COLUMBIA: When the district Board of Recreation designated August 14 as the date for the hearing of statements in opposition to racial segregation in the use of recreational facilities, the newly organized Citizens Committee Against Segregation in Recreation attacked the date as an unjustified postponement of action on an issue of vital importance to the community. The committee requested that the committee hold hearings within fifteen days and further urged that the meetings be held in the evening in order to provide an opportunity for full attendance.

This citizens' committee was formed at a conference called by the Washington branch in June when representatives of labor, religious, civic, and recreational groups planned a campaign for the "abolition of the rule adopted by the D. C. board of recreation on June 12 providing for racial segregation in public recreation facilities."

Dr. E. B. Henderson of the branch was named permanent chairman; Kenneth E. Pohlman of the Southern Conference for Human Welfare, vice-chairman; U. Simpson Tate of the United Federal Workers, secretary-treasurer; and Mrs. Delilah W. Pierce of the national sorority of Phi Delta Kappa, assistant secretary.

Already enlisted in the campaign are the Washington branch, the Washington Industrial Union Council, the Council of Negro Labor Leaders, the Washington chapter of the Southern Conference on Human Welfare, the Fraternal Council of Negro Churches, the Federation of Civic Associations, and fifteen other groups.

LOUISIANA: Mrs. D. J. Dupuy, local school teacher, was chosen delegate to the annual conference in 1941-1944.

Mrs. Annie Davis led all workers in the membership report of the branch with 162 members in her first report. Jordan branch reported the second largest number, forty-eight. Success of the membership campaign was due largely to the efforts of the fifty-five loyal workers who rolled up the membership to 1,500, four hundred more members than last year.

MISSOURI: Biggest branch in the history of Kansas City had been built at the end of the 1945 membership campaign when the branch reported 5,697 new members and $7,849.75. Success of the campaign was due to efficient workers, a carefully planned campaign program, and other factors. For the first time, the campaign was headed by a woman, Mrs. Clara F. Miller, who was general chairman.

In recognition and appreciation of contributions made by the churches and workers, the branch announced the following awards: In church groups, class A, Paseo Baptist won first prize award, a plaque. St. Stevens Baptist church in the same group was awarded a certificate of honorable mention. The Allen Chapel AME received a similar award.

In class B the Progressive Baptist church received a plaque and a certificate of honorable mention went to Jamison Temple.

General of the Benjamin A. Davis division, Mrs. Virginia Durroh, took first prize for her division and was awarded a $25 war bond. Ten dollars in war savings stamps went to Mrs. Marie Waters, general of her division.

In the Roy Wilkins division, W. O. Miles of Westport won first prize among generals of his division and was awarded $10 in war stamps. Mrs. Juanita Patton, general of the independence division, won honorable mention.

Award to colonels in the first division went to Mrs. Anna Redins, a $25 war bond as first prize, Mrs. Esther Williams, with $10 in stamps as second prize, and Mrs. Goldie Elliott, with $5 in war stamps as third prize.

Finances of the branch were handled by the finance committee, a year-round committee, composed of Fred W. Williams, chairman; Mrs. Clara F. Miller, general chairman of the campaign; Forst Smith, C. E. Rambo, Mrs. Esther Williams, Miss R. E. Arnold, Miss Margaret Williams, Mrs. Barbara Vaughn, David Phelps, co-chairman of campaign; Mrs. Mary G. Sirls and Mrs. Gussye Harris. This committee is ably qualified in view of that fact that its chairman, Mr. Williams, is an employe of the Interstate National Bank; Miss Margaret Williams, manager of the Peoples Finance Corporation; and Mrs. Vaughn, cashier of the Supreme Liberty Life Insurance Co.

NORTH CAROLINA: Officers of the re-organized Goldsboro branch are Rev. E. E. Morgan, Sr., president; George Green, 1st vice-president; Bishop C. G. Branch, 2nd vice-president; Mesdames W. B. Starke and O. Jackson, secretaries; Dr. J. B. Wright, treasurer; and E. R. Williams, chairman of legal redress committee. The president has already sounded a call for a minimum of 1,000 members by the end of September.

This re-organization of this branch was an outgrowth of the mounting indignation of Negro citizens at the large number of unjustified and frequently brutal police killings of recent months. Two mass meetings were called at the First African Baptist church, where over three hundred citizens assembled to raise funds to fight these brutalities. Over $600 was raised for legal defense.

Gaines Photo

BRANCH WORKERS *of New Rochel'e, N. Y., pictured from left to right are John W. Tate, president; Mrs. Vanilla Hines, chairman youth council; Mrs. Lillie Haynes, recording secretary; Mrs. Alberta Webb, winner $25-war-bond prize; Charles Shelton, chairman membership committee; Ossie B. Thyms, assistant financial secretary; Cornelia Harris, corresponding secretary; and William Maloney, publicity manager.*

The culminating incident in the series of police killings happened on the night of June 16 when Marvin Edmundson and Caesar Ford were chased by two city policemen, Sam Jackson and L. R. Jones to the outskirts of Goldsboro.

The two Negroes stopped their car, got out, and ran in opposite directions with the police in pursuit. Policeman L. R. Jones followed Marvin Edmundson, firing five or six times. Though Edmundson was killed 536 feet from his car, the coroner's jury exonerated the policeman on the grounds that Jones had shot Edmundson by "accident." It was the policeman's contention that his pistol was fired "accidently" when he and Jones collided with a fence.

The other officer chased Caesar Ford some distance, firing several shots, one shot reportedly striking Ford's elbow.

Both officers contended that Ford and Edmundson had whiskey in their car, which was thrown out by the two men, but Ford, Edmundson and witnesses denied this.

This police shooting of Edmundson increased the growing indignation of Negroes against the way in which the law-enforcement officers of Wayne county had seemingly been shooting Negroes for "the fun of it." Only recently a Mount Olive Negro was killed en route to jail by an officer. The officer claimed the Negro reached into his pocket for a knife. In 1938 two young Negroes were taken from the county jail in Goldsboro by a mob of unidentified men, taken to the woods, and then beaten unmercifully. Though the men were not masked, they still could not be identified. The men were charged with hitting the mayor, who had pushed one of the boys on the street. In the ensuing fight the boys were arrested. In all these cases of injustice on the part of the law enforcement officers, Negro citizens swallowed the bitter pill and made no effort to stop such cruelties.

But when the Marvin Edmundson case broke, Negro citizens decided they were through with such injustices. Attorney Hugh Thompson was retained by the citizens to represent them and Edmundson's widow.

OHIO: The Cleveland branch reports 8,000 members and $16,284.23 at the end of its 1945 campaign.

Organized labor in the Cleveland area backed the branch in its campaign. CIO locals in many of the plants took the lead in pinning NAACP buttons on their workers. One plant alone, the National Smelting Co., reported 539 members and $1,515.00. Churches of every denomination made their congregations aware of the need for church support in the campaign. Under the leadership of Rev. Milton Wilson and Rev. Ulysses Eaves, the Baptist division reported 752 members and $1,259.96. The block division under the leadership of Francis reported 1,480 members.

Two Clevelanders, John Searsand and Mrs. Maude Hooper, made the first payment of $100.00 on their life memberships of $500.00.

Mrs. Lillie Gorman of the ladies auxiliary heads the branch Pancas with 400 individual memberships reported. As a team the auxiliary reports 994 members and $1,826.30. Honor goes to Mrs. Dilworth Lupton, leader of the interracial division, for reporting 168 members and $1,775.00.

Preliminary to and throughout the campaign, a slogan contest was conducted in the Cleveland junior high schools for slogans to be used during the campaign. First prize, gold wrist watch, was won by Eve Tyler of the Patrick Henry junior high, with the slogan "Let's make freedom real, join NAACP." The second prize, $10.00 cash, went to James Damico of the Alexander Hamilton junior high for the slogan, "Equal in God-given privileges"; the third, $5.00 cash, to Dorothy Jackson, of the Alexander Hamilton school, for the slogan "In giving all an equal chance, this nation is sure to advance." Prizes were donated by the Cleveland Progressive Business Alliance and the awards were made by Miss Juanita Carroll, executive secretary.

PENNSYLVANIA: Among recent activities of the Philadelphia branch were endorsement of the establishment of a full-time FEPC, the organization of an NAACP fifty club, composed of all workers in the recent membership campaign who secured at least fifty members; and prosecution of Joseph Frankenberger, proprietor of the Frankenberger Delicatessen and Restaurant, for discrimination.

Mrs. Carolyn Davenport Moore, executive secretary of the branch for the past three years, has resigned; her reason being that she desires to be with her husband, Captain Clifford R. Moore, now serving with the 600FA in Italy.

Onfri Wolcheck, of Germantown, has been held under a $800 bail for court for beating three young Negro boys with a large stick in May when he found them playing on his roof. The case is being prosecuted by the legal committee of the branch headed by Eugene Clark.

P. L. Prattis, executive editor of the Pittsburgh *Courier*, was principal speaker at a mass meeting of the Johnstown branch in July. Musical selections for the event were offered by the Hankins Sisters and the Women's Volunteer Chorus.

The Harrisburg branch has made phenomenal gains in membership and influence during the past two years. At the beginning of the 1944 membership drive the branch had only 200 members; during the 1944 drive the number was increased to 800; and at the end of this year's campaign, there are 1,217 members and $1,443, with memberships still coming in.

Dr. George A. Jones, chairman of the membership committee, directed the drive. Working with Dr. Jones were Mrs. Carolyn Dismond, Miss Anna Hartz, Osher Sapolsky, Mrs. Helen Williams, Mrs. Millicent H. Ulen, Mrs. Pearl Crayton, V. F. Salerno, R. C. McCoy, Mrs. Joseph Townes, W. H. Rowland, Richard Carroll, Harvey Kyle, Samuel Gittlen and Miss Patricia Donnelly and Iona Mendolia, who served as campaign secretaries.

NEGRO MARINES *who received presidential unit citation. All are members of the NAACP. Top photo, L to R: Sgt. Rye of Philadelphia; Pvt. Eugene Harris, Jacksonville, Fla.; Pvt. Lou Jones, Birmingham, Ala.; Pvt. John Hunt, Philadelphia Center; Pvt. Robert Samuel, Hartford, Conn., with a captured 31 cal. machine gun. Bottom, L to R: Sgt. Leo Mann, Houston, Texas; Sgt. Oliver Carter, with a captured 25 cal. machine gun, Houston; and Pvt. Earl Taylor, Ill.*

The campaign concluded with a mass meeting sponsored by the branch, with Congressman Adam Clayton Powell, Jr., as the main speaker. Mrs. Carolyn D. Moore of Philadelphia, the Very Rev. Thomas H. Carson, and Mrs. Helen B. Wililams, both of Harrisburg, also spoke.

Branch officers are Rev. F. D. Gholston, president; Mrs. F. D. Gholston, secretary, and Mrs Ruth Rowland Reed, treasurer.

Under the leadership of the Media branch Negro parents and citizens were successful in having a segregated school in Upper Providence Township, Delaware county, closed. Complaining of inferior curriculum and staff, inadequate faciilities and supervision as well as segregation, the parents organized with the assistance of the branch and hired Atty. Henry Gouley to represent them. They presented their case to the school board on the basis of disproportionate standards with the proposal that an impartial expert in education be hired to appraise the school. The board recognized all implications and after three months of negotiations the school was closed and subsequently sold and the children transported by bus to the mixed school. There have been no "incidents" since this integration took place.

Henry Gouley also successfully prosecuted the so-called Chester, Pa., riot case. Incidents in the case are as follows:

Joseph Davis, Negro, was driving his family and friends from the station after the late President Roosevelt's funeral train had passed through Chester, Pa. His brother, following in another car, had motor trouble. Joseph Davis pushed him and drove on, but looking back he saw his brother again stalled. He paused along the lefthand curb to permit one of his passengers to alight to tell Mr. Davis' brother he would circle the block and return.

Meanwhile, a station wagon, driven by a white man, stopped in the middle of the street for a red light. The man called to Mr. Davis to tell him he was blocking traffic although two cars were behind him but none behind Mr. Davis. Mr. Davis told the white man he had plenty of room, which led to a sarcastic inquiry as to who Mr. Davis thought he was. Soon after the station wagon drove off, a policeman appeared on Mr. Davis' right and ordered him to get his car "the hell out of the way." When Mr. Davis did not reply, the policeman claimed Mr. Davis was under arrest and attempted to yank him out of the driver's seat. Mr. Davis and the policeman came to blows, when a second officer appeared and began to beat Mr. Davis about the head with his blackjack. The second officer drew his revolver, but Mr. Davis grabbed his wrist and would not let go until the officer promised not to shoot.

In the meantime, four or five other policemen appeared, and Mr. Davis accepting the arrest was taken to the police station.

At the station house seven officers set upon Mr. Davis with blackjacks, beating him over the head and face.

In the two-day trial it was proved that the arrest was illegal and without warrant and that no felony had been committed in presence of the officer. It was shown further that the first white officer was an ex-prize fighter, off duty at the time he attacked Mr. Davis, and had been riding in the station wagon previously referred to, and that his behavior was out of revenge for his station-wagon-driver friend. As a result he was suspended.

Mr. Davis' character and reliability were established by witnesses and friends and as a result the jury acquitted Mr. Davis. The cost of $300 was put on the policeman. The case attracted wide attention throughout Delaware county, Pa., and renewed the hopes of Negroes that they could still have their civil liberties guarded.

John M. Brown, superintendent of local post office D, Philadelphia, Pa., and a member of the local branch was recently appointed to do job instruction training by Postmaster Joseph F. Gallager.

RHODE ISLAND: Alarmed at the high rate of colored boys and girls in Newport who

have left school to reap the fruits of war wages, the Newport branch has launched a campaign to induce youths to abandon war work and return to classes.

At the July meeting of the branch plans were formulated to interest returning veterans in the work of the branch.

Youth Council News

PHILADELPHIA, PA.: The first combined unit meeting of the youth council of the city was held in July at the YMCA, with Rev. Thomas Logan, youth director, in charge. The unit discussed the recent campaign and the formation of new councils.

A two-day youth conference of all the youth councils and prospective members will be held in Philadelphia on October 5 and 6, the time and place to be announced later.

CINCINNATI, OHIO: In addition to the high-school and the university group and older youth group has been organized, and is known as the "advanced group."

IKE SMALLS AWARD TO BOSTON COUNCIL: The Ike Small loving cup, given for best all-round achievement at the end of the year, is presented for the first time this year to the Boston, Mass., youth council. The cup is an annual award and is made possible by Ike Smalls, president of the Iowa State Conference of NAACP branches. All college chapters and youth councils are eligible.

The members of the Boston youth council have been active in civic affairs, politically, interracially, and educationally. The problem of jobs for young people is one they began tackling over a year ago. They set up a youth-jobs committee; then held interviews with young people, surveyed factories and businesses, and consulted with employers.

Another important item on their program was the youth brotherhood idea designed to better relations between youth council members and other groups in and around Boston. This program later assumed interracial aspects, bringing the group into co-sponsorship of such huge ventures as the Boston observance of National Youth Week. A brotherhood meeting held in Faneuil Hall attracted hundreds.

In education, through the sales of tags and musical teas, the young people succeeded in raising a considerable sum to be used to defray the college expenses of some young person.

In the political field the council took positive action in the fight to seat a colored man in an elective office in Boston, although their candidate did not win. The council was also in the thick of the fight for a state "FEPC."

In all of its work the council has fought discrimination, investigated complaints and charges of discrimination, and been in the forefront of the battles for the Negro cause in the Greater Boston Area.

EXECUTIVE COMMITTEE, BOSTON, MASS., *youth council. Front row, L. to R.: Mildred Brown, corresponding secretary; Sadako R. Sato, chairman education committee; Francis Ross, financial secretary; Iris Husbands, treasurer; Yvonne Beale, assistant chairman labor and industry committee. Second row, L. to R.: James R. Buck, praliamentarian; Melvin F. Holmes, chairman program committee; Bernard Jackson, president; Curtis H. Brewer, sergeant-at-arms; J. Andrew Browne, recording secretay. Six members of committee are not shown. The Boston council is winner of the Ike Smalls award.*

Among the many letters of commendation on the work of the council is one from the industrial secretary of the Urban League of Greater Boston, Edward L. Cooper. Under date of July 23, in a letter to Mrs. Ruby Hurley, youth director, Mr. Cooper, among other things, says: "May I take this opportunity to express to you and National Office the appreciation and esteem for the fine job done in the past by the Boston youth council of the NAACP. . . . In every constructive program projected in the community the youth council was either in the lead or could be depended upon on a cooperative basis. These kids have exemplified their ability for leadership and it is my opinion that Boston is proud of them."

AT CAMP LEE, VIRGINIA, *Walter White examines a copy of the* LEE TRAVELLER *in company with (L to R) Cpl. Charles McEaddy, acting press-chief; Sgt. Sidney Benjamin, editor of the* TRAVELLER; *and Cpl. Ernest Rather, on Mr. White's left, camp public relations officer.*

MA-SO-LIT CLUB *members, McDowell county, W. Va. Civic-minded, the club maintains one hundred percent membership in NAACP.*

CORONATION CEREMONIES *of the Chattanooga, Tenn., branch at the end of their successful membership campaign. Head of the winning men's team, Earl Brown, was crowned king; and Mrs. W. O. Woods, head of the winning women's team, was crowned queen. Runners-up were attendants of the king and queen at the ceremony.*

ESSAY CONTEST: The third annual contest of the youth division of the NAACP is still open. Topic for the essay is "Youth Problems in the Community and their Solution."

Contestants will be grouped into (1) those of high-school age up to twenty, and (2) those of college age up to twenty-five, but who have not completed their college education.

Essays must be between 1,000 and 1,500 words in length and typewritten, double-spaced, on one side of plain white paper. Two carbon copies must be enclosed with the original manuscript.

Manuscripts will be judged, first, on the local level through the youth councils; then on the regional level; and finally, on the national level. All manuscripts to be judged on the national level must be submitted to the NAACP Youth Department, 69 Fifth Avenue, New York City 3, on or before October 31, 1945.

Prizes for the best essays will be United States War Bonds of $100, $50, and $25 denominations.

Book Reviews

HUMAN BROTHERHOOD

***Both Deeper Than and Above the Melee (Letters from Europeans).* Edited by Anna Melissa Graves. Westminster, Md.: Published by the author, P. O. Box 308, 1945. XX+422 pp. 12 pages illustrations. $4.50.**

This book, a broad extension of Miss Graves's *Benvenuto Cellini Had No Prejudice Against Bronze,* is a sociological and psychological document of more than ordinary importance at this hour of world disruption. Pondering the profound confusion and uncertainty of the statesmanship upon which we are depending now for some kind of peace and security, it is clear that the time has come when the individual citizen must face the facts of all human life, sift them for truth, as he sees it, and upon that truth fashion his personal and social behavior. That is the democratic process. It is upon these collective judgments that democracy must stand or fall. Any society whose behavior is determined by concepts and motives that belie the deepest truth of human life, as that truth is progressively unfolded by all the sciences, must ultimately fall.

That is a profoundly serious reflection. It takes us back over the bloody paths of human history. It revives the full tragedy of all those wars by which races and nations have risen and collapsed. It surveys the shattered civilization lying before our eyes. Shall we face the truth about human values and live, or deliberately close our prejudiced eyes and perish by our folly? It is the private citizen, more important than the famed statesman, who at last must answer. He it is whose judgment will ultimately shape the final destiny of our republic and of our whole human society.

Now what is the all-compelling truth basic to every settlement demanded by our democracy, by our time, and by our world civilization? And what has Miss Graves in the privacy of her own disciplined mind and heart decided, as all men must ultimately decide, to do about it? These two questions cover all the meanings of this volume, *Both Deeper Than and Above The Melee.*

First, then, Miss Graves considers "the real poisonous root of the world's agony" to be "the denial of complete equality, the denial of complete brotherhood." A native Southerner, she tells, with perfect candor, the story of her own intellectual and moral self-searching before she herself was "completely washed clean" of that poison. Thoroughly read in all the racial theories and philosophies from Gobineau and Calhoun down to Hitler, she came by independent analysis and courageous self-discipline to an uncompromising spiritual emancipattion. Her own final philosophy, set forth in her forewords and appendices, came to be "a very greatly modified Tolstoyanism which rejects the supernatural and magnifies the Kropotkin thesis of mutual aid. "If man," says Miss Graves, "will follow his inherent truly natural tendencies towards mutual aid he will cooperate and evolve without any need of help from . . . the supernatural. And mutual aid more than anything else will generate love for one's neighbor, for one loves most those whom one helps, and hates most those whom one hurts or refuses to help."

This is, to Miss Graves, that basic truth of human existence everywhere, to which she is irrevocably committed. She renounces all nationalism and sheer patriotism for La Patrie Humaine which is deeper than all the dissenting philosophies and higher than any concept of race or nation. She has read the books in many tongues, and has discovered in the sciences the strongest support for her teaching that the idea of specialized physiological characteristics among human beings is an illusion, that all Europe is one in cultural interrelations, and that there is in reality no justification for those yellow, mauve

and green splotches on the maps of the world that suggest isolated human values. Her book, in a word, sets forth to prove "that there are no psychological 'differences' which separate the men and women of one political unit . . . from the men and women of another." Hereupon is predicated the oneness of the human universe. The evolution of the mind and heart of this Southern white woman in our present American society is an intriguing and suggestive sociological phenomenon.

What, secondly, has Miss Graves done about her convictions? She has set forth valiantly and almost alone, to live them. She has tested them out, and patiently preserved the record in every major population of the globe. Her repository and vehicle is the letter form. Actually living in China or South America or Africa, or Europe, she made friends in the homes of the people, and, when she had left, developed that friendship by a sturdy correspondence. In this correspondence men and women of all races and colors reveal identical psychological characteristics in confronting the social and economic problems of life, and are clearly seen to be equal actors in one vast human drama.

In her last book, *Benvenuto Cellini Had No Preudice Against Bronze,* Miss Graves showed us some of the heights and depths of African character. In her present volume she is concerned with the unity of all Europe. The national boundaries there seem to her tragically superficial. The people are not to be confused with the abberations or perversions of government. In Russia, Germany, Italy, Portugal, Switzerland or France she rejoiced in deep friendships, and was made to feel that no one of these lands, so far as the people were concerned, was more deeply tarred with prejudice than the United States of America. The letters from her German correspondent, for instance, are as human as any in the volume. She is entirely unwilling to seize upon the errors of the Nazis, the Fascists or the Communists without equal emphasis upon the social and economic inequalities and injustices of her own native land. Never can she rid her mind of the pervading mischief of the color bar.

It is on this account, probably, that one lingers longest, and by necessity, in this book upon the letters between Miss Graves and Andree Etienne, wherein the fact of color in the intimate and delicate relations of family life is seen to have no controlling place. Nearly two hundred pages of the book give us one side of a correspondence in which a proud young French woman of great refinement and chastened conscience describes the social problems, the economic struggles, the joys and the sorrows of her wedded life with a mulatto from French Guiana. The seriousness of the venture for this girl, the family attitude, the economic outlook, the heart-searching meaning of it all to Miss Graves who herself was at first unprepared for the issues, and the long, hard pull through the years against trouble after trouble—all this is a dramatic, romantic story. Nothing is hidden. What is demonstrated above all else is the loyal, unbroken affection that survived every test. "A superficial difference of color" played no part in progressive family adjustments, and "two very happy children never really knew a home which was not filled with love." The reader would like to follow this resourceful and untiring French woman and her devoted son and her daughter to the very end.

Miss Graves once more proves her case. In this book again we wish we had the letters which she herself must have written by hundreds, but the documents would doubtless have run in that case to a thousand pages. They would undoubtedly reveal a thousand acts of unselfish friendship. One comes out of the volume with a grateful acknowledgment of our error whenever we are tempted to lose faith in the possibilities of our democracy or in the ending of the unwarranted arrogance and intolerance by which so much of the world has been utterly wrecked. This brave, liberated Southern woman, giving her life and all she possesses for the propogation of the truth about the oneness of the human family and of our common world destiny, keeps up our hope and deepens our faith.

LESLIE PINCKNEY HILL.

MINORITY PROBLEMS

***One America (The history, contributions, and present problems of our racial and national minorities).* Edited by Francis J. Brown, Ph.D. and Joseph Slabey Roueck, Ph.D. Revised edition of *Our Racial and National Minorities.* New York: Prentice-Hall, Inc., 1945. XVI+ 717 pp. $5.00.**

One America may in a sense be compared to *An American Dilemma,* by Gunnar Myrdal. While the latter book deals with the Negro entirely, *One America* presents the backgrounds, contributions and problems of forty-one groups living in our nation.

The book is a *find* to school teachers and sociology majors, because thirty-three authorities have not only analyzed the minority problems, summarized the history and individual problems of each group, but they have also suggested solutions to these problems.

Some educators believe that the Japanese-American group should not be discussed in the classroom because it is too explosive a subject. In *One America,* Dr. Roucek presents a starkly realistic picture of the Japanese-Americans living on the West Coast at the time we entered World War II. At the same time he points out the ways in which they have contributed their share in the upbuilding of America.

Sterling A. Brown does a first-rate job in the chapter, "Contributions of the American Negro". He has divided it into "music", "the dance", "literature", "theatre, moving pictures, radio and art". Although he develops the music theme most extensively, the other phases are quite complete and would be informative to the average reader.

In the chapter "New Attitudes in Community Relations," by Herbert Seamans, the need for a development of a "new attitude" is emphasized. "First, the diversity of our peoples must become a matter of interest and study. The dominant group has taken for granted the presence of minority peoples without giving sufficient thought to their significance for American democracy. As long as a community runs smoothly, it is assumed that minorities have shared adequately in the benefits of democracy. When a situations arises in which hostility becomes overt, it is assumed usually that the trouble originates with the minority group and that if they would only 'keep their place' there would be no difficulty. Such superficial and untrue assumptions must give way to widespread understanding based upon a review of the facts. In a more positive sense, it means appreciation of the contributions made to our culture by these people."

The theme that seems to run through *One America* is the value of cultural pluralism as opposed to the melting-pot theory. The contributors have attempted to prove that diversity is a source of strength rather than weakness. Diversity with unity should be accepted as a principle by the American people.

"Cultural pluralism" as a concept is explained by Stewart G. Cole in his chapter on "Intercultural Education." "Cultural Pluralism recognizes the right of and the need for diversities of group ways of life in this country, if the self-respect and social values of racial, religious, ethnic and socio-economic groups are to be preserved."

Stewart Cole goes on to say that "A good citizen of this country may retain a measure of loyalty to the racial, religious, ethnic or socio-economic group in which he enjoys membership."

"When this viewpoint becomes articulate in school and community, members of the dominant culture group—usually white, Anglo, Protestant in pedigree—will not be permitted to hold up their vigorous traditions as normative for all other groups. This problem is one of the most acute in social and religious circles at the present time. Members of the Anglo group find it a difficult task to subordinate their community wishes to the will of all the people whose democratic interests need to be regarded. Every cultural group interest in this country will enjoy autonomy and will be recognized and respected by other minority groups and by the dominant group when Americans democratize their cultural relationships. This viewpoint needs to be nurtured in the mores of citizenship and in the instruction of the public school."

One of the most significant things that

could be said about *One America* is that all of the major groups which comprise America are included in this book; the peculiar problems and the contributions of the English along with the Italian, Jews, and thirty-eight other groups. In so far as the material is presented there are no so-called "majority" and "minority groups"—we are just all together "One America."

NOMA JENSEN

AMATORY VERSE

***Love Is A Terrible Thing.* By Beatrice M. Murphy. New York: The Hobson Press, 1945. $1.50. XI + 65 pp.**

Beatrice Murphy Campbell, book-review editor of *Pulse Magazine*, here sets down in verse the various stages in the love life of a woman from the first kiss, through satisfaction and regret to disillusion. Her treatment is trite, sentimental; her phrasing hackneyed; and the reader finds none of the grand passion in these pages. She attaches too much importance to the fribbles and fudge of love and what significance they might have had fails to come through because of the poor imagery and the phrasing. Every lover feels that his love is unique, and in a sense it is, but to translate this uniqueness into verse is something else again. When the poet fails in this, he gives us amatory reminuisances instead of passionate verse.

J. W. I.

Letters to the Editor

Soldier Pixs Informative

TO THE EDITOR OF THE CRISIS:

This letter is written primarily to tell you how very much I enjoy and appreciate your magazine. Each issue always emphasizes what a fine job our Negro troops are doing overseas, and I, for one, am very grateful. This terrible thing is quite close to me as my husband is one of the original flyers with the 477th Bomber Group. Things have been very tense in the group here of late, what with racial disagreements resulting in change of the command, etc. Thus, I am particularly interested in every boost that might be given our boys.

MRS. BEATRICE TURNER CARTER

Louisville, Kentucky
June 23, 1945

Editor's Note:

Mrs. Carter is referring to the incident of April 12 when Negro Officers of the 477th Bombardment Group attempted to use an officers' club at Freeman Field, Indiana, in violation of a jim-crow order of Col. Robert W. Selway, Jr., the group's commanding officer. Col. Selway's order was itself a violation of an Army order forbidding segregation in officers' clubs and mess halls. Matters came to a head with the mass arrest of 101 Negro officers of the group when they refused to observe Col. Selway's base order. The unit was transferred next day to Godman Field, Kentucky, and after a War Department probe charges against the arrested men were dropped. As a result of this imbroglio Col. Robert W. Selway, Jr., commanding officer, was replaced June 21 by Col. Benjamin O. Davis, Jr., former commander of the 332nd Fighter Group in Italy. The unit is now known as the 477th Composite Fighter-Bomber Group.

HOLMESBURG, PA., OFFICERS *at third anniversary ceremony. Left to right: Mrs. Daisy Branch, secretary; William E. Smith, president; Eugene Perkins, vice-president; the speaker is not named; and Earl Tate, treasurer.*

Corrigenda in Dr. Watkins

TO THE EDITOR OF THE CRISIS:

This letter concerns the article in the May, 1945, issue of *The Crisis* on the "Racial Situation in Denver," by Dr. Mark Hanna Watkins. I would like to make two corrections.

First, the article mentioned the fact that the white daily papers are not liberal. This is only partially true. The *Denver Post*, the paper mentioned in the article, is definitely not liberal, but the *Rocky Mountain News* is quite the reverse. It has presented articles on the achievements of race members and has discussed quite fairly certain phases of the racial situation.

Second, the article stated that the staffs and student bodies of the various hospitals in the city are entirely white. I would like to correct that statement by mentioning that I am a senior cadet nurse in the University of Colorado School of Nursing at the Colorado General Hospital here in Denver. At present there is also a Negro medical student in the medical school of the university at the same hospital. In the past two years there have been two medical technologists employed by this same hospital: one of them is a graduate of this university.

A graduate nurse from the Kansas City hospital has also been employed here. Another of the hospitals in the city also employs Negro nurses—if they are qualified. So far as the other hospitals are concerned I have no idea whether they accept students or graduates of our race or not. I have had no occasion to find out.

I enjoy reading *The Crisis* and try to make sure that my classmates at least have a chance to look at it in order that they may see what our people are doing.

MISS ZIPPORAH PARKS

Denver, Colorado
June 18, 1945

No Private Grudge

TO THE EDITOR OF THE CRISIS:

I have read the kind article in the June *Crisis* in which Mr. James W. Ivy reviews my pamphlet *Haiti Faces Tomorrow's Peace*. I should like, however, to offer a few remarks in reference to his article.

I bear no private animosity against Mr. Lescot, but I do feel a great deal of animosity against him in his position as chief of state, where his conduct has been so disastrous for the affairs of my small country. I hate all dictatorial governments.

I can easily understand, however, why Mr. Ivy thinks I exaggerate. It is because of the enormity and the extravagance of the deeds of Mr. Lescot, which seem impossible to Mr.

Ivy. All sane minds would tend to believe that such a situation is impossible.

The wording of the review suggests to the reader that the charges set forth in my pamphlet are fantastic; this is in the same tenor as the controlled propaganda in Haiti which wants to lead the people into believing that the Lescot government is democratic and liberal.

Mr. Ivy believes that the Haitian government, aside from the demagogic speeches, interests itself in the education of the masses of Haitians through means of the vernacular. For fifteen years there has been a campaign in favor of this sort of instruction; and when the American Laubach came to Haiti to support and encourage this movement, the chief of state, seized by one of his periodic deliriums, decorated the professor and announced that he would "go all out" in realization of this "national rescue." The crisis passed and nothing was done—not one single dollar appeared in the educational budget earmarked for that purpose. Nor did the state open a single experimental school for the project. When Mr. Ivy speaks of the success of this idea, he can now understand how misled he has been.

One recent event merits attention. As a reaction against my brochure and my writings, President Lescot has put the country under a military censorship (N. Y. *Times*, Jan. 17) because, he explains, of the outside propaganda leveled against the good reputation of Haiti. Mr. Lescot confuses himself with the country!

MAX L. HUDICOURT

New York City
June 24, 1945

Editor's Note:

A recent press dispatch reports that the Lescot government has established censorship of all internal communications as a check upon "activities against public peace and good repute." The censorship is to be exercised by the local gendarmery.

To The Great White Way

(For Claude McKay and Waring Cuney, the twin prophet-bards who foresaw the decline and fall of the Empire city.)

Sheer through the night your myriad orbs continue
Stabbing your quiet beauty with shafts of glare—
Creating a surface beneath which nothing in you
Knows aught of tenderness, nor stoops to care—
But the countless aching hearts,
The grief beyond all pity,
The unuttered wails, the stifled tears—
A cruel, stolid city!
Day dawns. Whence goes this transient splendor?
No tungsten stars gleam now. No hot bands blare.
No milling throngs—I still see nothing tender—
No touch of gold in all that glitters there:
Nothing but the bleak, deserted towers;
The streets with rubbish littered;
The shattered hopes, the broken dreams
Where once your glory glittered!

Deep into the Future's crystal globe I gaze,
And lo! A greater Dawn finds you bereft
Of all your vaunted pomp of bygone days.
No myriad orbs, no hot bands—nothing left
But the bare, necrotic halls;
Streets strewn with the rubble of aeons;
The crumbling spires, the mouldering walls—
Monumental ruins!

JACK FLODIN

Exiled

I dream of your hills and mountains,
And think of young mulberries wet with rain
Of your lazy rivers seeking the sea;
I see your gardens drenched in sunlight;
Filled with gay colors, clotted, and splashed;
Mocking birds singing gayly in your thickets;
Steamboats, drifting lazily by—
Suddenly! I hear a mad mob's howling . . .
The stench of burning flesh fills the air.
"Dear old Southland I hear you calling me";
But I, like your rivers, am seeking
An outlet to Life's great sea.

CHARLES ENOCH WHEELER

Poet Dies

Jonathan H. Brooks (b. 1904) of Corinth, Miss., died of a cerebral hemorrhage on July 26, 1945, after a brief illness. At the time of his death he was making a selection of his poems for publication in book form.

LEGAL DIRECTORY

The following directory of some of the many colored lawyers in this country is carried in response to numerous inquiries from readers desiring to contact attorneys outside their home towns. THE CRISIS maintains no legal bureau, and the N.A.A.C.P. handles only cases involving color discrimination, segregation or denial of citizenship rights.

CALIFORNIA

Clarence A. Jones
129 W. 3rd St., Los Angeles 13
Telephone: VAndyne 1764

Marshall Denton, Jr.
3429 S. Central Ave.
Los Angeles 11
Telephone: ADams 5544

H. Leonard Richardson
4066 South Central Ave., Los Angeles 11
Telephone: ADams 7774

DELAWARE

Louis L. Redding
1002 French St., Wilmington 30
Telephone: 3-1924

DISTRICT OF COLUMBIA

Isaiah Lisemby
1609 First St., N. W., Washington 1, D. C.
Telephone: North 7343

James T. Wright
3220 Sherman Ave., N. W., Washington 10, D. C.
3000 S. State St., Chicago, Ill.

ILLINOIS

Ellis & Westbrooks
3000 S. State St., Chicago, Ill.
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